Qayamat aur uski nishaniyo par eeman **"bil youm-e-aakhir"** ka juz hai, Alamat-e-Qayamat par eeman darasal Eeman bil youm ka muqaddama hai, Qayamat qayem hone se pehle bahut si nishaniya, alamat-wa-imaraat zahir hongi, jis ki peshan goi kitab-o-sunnat mein kar di gayi hai, un nishaniyo ka zahoor qayamat ke qareeb hone aur aalam-e-duniya ke fana-wa-zawal ki dalil hai, jaisa ke Allah Taala ka irshad hai "To kya ye qayamat ka intezar kar rahe hain, ke woh unke paas achanak aa jaye yaqeenan us ki alamatein aa chuki hai" (Surah Mohammad, 18).

Jo khamosh paigaam de rahi hai ke Aye duniya-e-fani mein rehne waalo gaflat ki chadar ko utaar kar youm-e-aakhirat ki tayyari mein lag jao, qayamat ke aane ka ma`amla is qadr azeem hai ke Nabi Kareem ﷺ is se pehle zahir hone wale halakat khej fitno ki nishandahi farmai, uski ek ek nishaniyo se apni ummat ko aagah kiya aur us ke bayan karne ka khas ehtemaam farmaya, ahadees ki shayed hi koi aise kitab ho jis mein qayamat ki nashaniyo par kasrat ke sath ahadeese na bayan ki gai ho, Ishraat-e-Qayamat aur fitan par mustaqil kitabein likhi gayi, Qazi Ayaz رحمة الله عليه bayan karte hein "Alamat-e-Qayamat ke baab mein Ahadees-e-Rasool ﷺ mein bada zakhera mouzood hai jis ki gehrai ko nahi pohunch sakta". Balki Pehle ke logo se le kar aaj tak ulma-e-ummat ne is topic ki ahemiyat ke pesh nazar har daur mein mustaqil likhne wale ka khas ahtemaam kiya hai, Alamat-e-Qayamat ki ma`arfat aur sahi Ilm-e-khoufe Ilahi ka matlab aur duniya ko kaat dene ka zariya hai, insaan ki seerat-wa-akhlaq ki durustagi aur islah ka beech ka raasta hai, Aakhirat ke din ki tayyari par aamada karne ka mehsoos tareen rasta hai, youm-e-aakhirat ke halaat-wa-fitno ke bare mein jis qadar naseehat aur targeeb-wa-tarheeb ka pehlu kamzor padta jayega log

duniya ki lazzato aur mukhtalif tarah ki fitno ka shikar hote jayege, qayamat qayem hone se pehle alamato aur nishanyo ka zahoor wahi-e aasmani aur nabwi peshan-goiyo par mabni hai, jo bilkul bar-haq aur sacchi hai, is liye insaniyat jis qadr aage badhti jaye gi un alamato ko apni aankho se dekhti jayegi, balke aaj hum aise daur se guzar rahe hein jis mein bahut se waaze nishaniya zahoor pazir ho chuki hai, Allama Albirr Zanji رحمة الله عليه bayan karte hein "Lihaza har aalim-e-deen par zaroori hai ke qayamat ki nishaniya waaze kare aur is ke bare mein ahadees-wa-akhbar ko tamam logo mein bayan kare aur awamun-naas ko ek ke baad doosre baar-baar batate rahe, bahut mumkin hai woh gunaho se baaz aajaye aur baaz ke dil narm padh jaye aur gaflat ki chadar utaar phenke aur ghabrahat (ka din aane) se pehle is mohlat ko ganimat jane" (Al Ishaat-tul-sharaye-tul-sa`aa, page 26)

Qayamat se pehle ye nishaniyan isi hikmat-e-rabbani ke tehat kasrat se zahir honge taaki log hoshiyaar hojaye, aur apne aap ko Allah ke azaab se bachane ki fikr kar lein, Imam Ibne Hajar Asqalani رحمة الله عليه likhte hain "Qayamat se pehle nishaniyon ke zahir hone mein ye hikmat hai ke gaflat mein pade huwe log bedaar ho aur unhein tauba-wa-istagfaar aur aakhirat ki tayyari par ubhara jaye" (Fateh-ul-Bari, 11/350). Hum is baat par kamil yaqeen rakhte hein ke pyare Rasool ﷺ ne qayamat se pehle waaqe hone wale jis tarah ke fitno se apni ummat ko aagah kiya hai, woh zaroor aa kar rahegi, jis ka maqsad yahi hai ke log zalalat-wa-gumrahi se apne aap ko bacha sakein aur insaan us waqt tak aazmaish aur fitno se apne aap ko nahi bacha sakta jab tak ke is shar-wa-fasaad aur gumrahi ka sahi ilm hasil na kare, isi liye baaz fitno ke zahoor ki peshan-goi karte huwe Nabi Kareem ﷺ bayan farmaya ke ye fitne us waqt achanak zahir honge jab log use bhula kar gafil

ho chukke honge, is liye insaan ko khair-o-bhalai ke sath sath burai aur fitno ka bhi ilm hona chahiye, Hazrat Huzaifa Bin Yemaan رضي الله عنه bayan karte hein "Log Rasoolullah ﷺ se khair ke bare mein sawal karte the aur mein burai aur shar ke bare mein sawal karta tha, us dar se ke kahi mein is ka shikaar na ho jao" (Sahih Bukhari, Kitab-ul-fatan : 7084).

Alamat-e-Qayamat par eeman lane ke samraat :

Nabi Kareem ﷺ ne qurb-e-qayamat bahut sari nishaniyo ki peshan-goi farmai hai jin ka ta`alluq gaibi umoor se hai aur un alamato ka zahir hona Nabuwat ke dalail-wa-moujazaat se hai jis ki asal buniyad wahi-e-Ilahi se hai aqal se us ki ma`arfat nahi ki jasakti hai, lehaza jab koi Nabwi peshan-goi ya bayan karda alamat zahir hoti hai to ek musalman ka eeman-wa-yaqeen Allah Taala ki zaat par, Nabi Kareem ﷺ ki risalat aur sacche Nabi hone par, aakhirat ke din aur us ki tafsilaat par mazeed ho jata hai, jaisa ke Allah farmata hai "Aur eemandaro ne jab (Kuffar ke) lashkar ko dekha to (be-sakhta) keh uthe ke unhi ka wada hamein Allah ne aur us ke Rasool ne diya tha aur Allah aur uske Rasool ne sach farmaya aur us chiz ne un mein aur ita`at-wa-farmabardari mein aur izafa kar diya (Surah Ahzab, 22). Is daur mein waqeaat aur peshan-gowiyo ka hamare eeman ke mutabiq zahir hona aur mustaqbil ka wada pura hona ahle eeman ki sabit qadmi, eeman-wa-yaqeen mein ziyadti aur itminaan-e-qalb ka zariya hai.

Alamat-e-Qayamat par eeman lane ka samra ye bhi hai ke banda momin Allah Taala ki taraf tauba mein jaldi karta hai, kyun ke qayamat achanak qayam hogi, Allah Taala ka irshad hai "Woh tum par bilkul achanak aa pade gi" (Surah Aaraaf, 187) Doosri jagah farmaya "Aur aap ko kya khabar shayad qayamat qareeb hi ho, us ki jaldi unhein padi hai jo use nahi mante aur jo us par yaqeen rakhte hein woh to is se darte rahe hein, unhein is ke haq hone ka pura ilm hai" (Surah Shura, 17-18).

Alamat-e-Qayamat par eeman ka ek faida ye bhi hai ke Aadmi aamal-e-saleha aur nekiyo ki taraf badhta hai, aazmaish aur fitno se nijaat ke liye asbaab ko akhtiyaar karta hai, Maqil Bin Yasaar رضي الله عنه bayan karte hein Rasool-e-Akram ﷺ ne farmaya "Qatal-wa-khoonrezi ke zamane mein ebadat-wa-ehtemaam karna meri taraf hizrat karne jaisa hai" (Sahih Muslim, Kitabul Fitan, 2948). Doosri riwayat mein Aap ﷺ ne farmaya : 6 chizo ke zahir hone se pehle nekiyo ki taraf sabqat karo "Phir Aap ﷺ ne qayamat ki badi nishaniyo ka zikr farmaya, maslan: Suraj ka magrib se tulu hona, Dhuwa ka kharooj hona, Dajjal ka kharooj hona". Sahab "Marqaata" ne Qazi Ayaz رحمه الله ka qoul naqal kiya "Is mein alamat ke zahir hone se pehle nek aamal ki taraf sabqat ka hukm hai, is liye ke jab ye nishaniya zahir hogi to logo ko khouf-wa-hiraas mein mubtila kar degi aur aamaal se gafil kar degi, ya un par tauba aur aamaal ki qabuliyat ka darwaza band ho jayega, insaan ko qayamat aane se pehle har taraf ki nekiyo aur bhalaiyo par ubhara gaya hai, har shakhs janta hai ke us ki aankh band hote hi aamaal ka silsila khatm aur duniya se rishta toot jata hai aur qayamat ke marahil shuru ho jate hain.

Nabi Kareem ﷺ ke Ahadees aur Peshan-gowiyo par eeman wajib hai :

Sayyadana Abu Huraira رضي الله عنه bayan karte Rasool Allah ﷺ mujhe hukm diya gaya hai ke us waqt tak mein logo se qitaal karo jab tak ke ye "La Ilaha Illallah" ke sahadat na de dein aur mujh par aur meri layi huwi shariyat par eeman na le aaye" pas ye log aisa kare to unho ne apni jaan-wa-maal ko mujh se mehfooz kar liya siwaye un ke haq ke aur un ka hisaab Allah Taala par hai" (Sahih Muslim, Kitab-ul-Eeman, 21). Maloom huwa Aap ﷺ ne qayamat tak jin jin chizo ke bare mein khabar di hai us ki tasdeeq karna aur us par eeman lana wajib hai, Imam Shafi رحمه الله bayan karte hein " Jab koi hadees ek siqa raawi doosre siqa raawi se Nabi Kareem ﷺ tak bayan kare to woh

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hadees Rasool Allah ﷺ se sabit mani jaye gi, koi bhi Hadees Rasool ﷺ us waqt tak tark nahi ki jayegi ke koi hadees us ke khilaf na ho" Allah Taal ka irshad hai "Aur Rasool jo tumhein dein lelo aur jis chiz se mana karein us se baaz aajao" (Surah Hashr, 7). Aayat-e-Kareema ka umoom har us baat aur waqae ko shamil hai jis ki khabar Nabi ﷺ ne di hai".

Allama Ibn Qadama رحمه الله bayan karte hein "Nabi Kareem ﷺ ne jo kuch khabar di aur woh hum tak sahi sanad se manqool hai to us par eeman lana waazib hai" hum ne use dekha ho ya woh hum se gayab ho, hamein jaan lena chahiye ke woh bar-haq aur sacchi khabar hai chahe hum un bato ko samajh sake ya us ke samajhne se jahil reh jaye, jaise : Isra-wa-Meraj ki hadeese jin ka ta`alluq bedaari ki haalat se hai na ki khuwab se, ...Aur aise hi qayamat ki nashaniya maslan: Dajjal ka Kharooj, Esa Bin Maryam ka nazol phir dajjal ka qatl karna aur Yajooj-wa-Majooj ka kharooj, chou-pai ka kharooj aur Suraj ka magrib se tulu hona aur us jaisi chizain sahih sanad se sabit hai" (Lamatul-Aeteqaad, page: 20-21). Yahi Nabi Kareem ﷺ ki risalat par eeman aur sahadat ka haq hai, Kyun ke aap ki har baat "Wahi" huwa karti hai" Allah Taala ka qoul hai :Aap ﷺ Apni khuwahishat se nahi bolte jo kuch kehte hein wo Wahi-e-Ilahi hoti hai" (Surah Najam, 3-4).

Imam Ibn Taymiyah رحمه الله bayan karte hein "Sunnat-e-Rasoolullah ﷺ (Jab sahih sanad se) se sabit ho to us ki Itteba-wa-Perwi ke wajib hone par tamam musalman ka ittefaaq hai" Shariyat-e-Islamiya ek bada hissa gaibi umoor par mushtamil hai jin ki tasdeeq karna aur bin dekhe eeman laana hi Allah aur us ke Rasool ko matloob hai, In-sha Allah Alamat-e-Qayaat ka ye silsila kai part mein rahega, Allah Taala hamein Haqq-wa-Batil ko samajhne aur pukhta ilm hasil karne ki taufeeq bakshe. Aameen.

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